The
UNITARIAN MONTHLY

No. 178 (Vol. XV.—7.) JULY, 1918. ONE PENNY

Dr. JAMES MARTINEAU
SAID OF
Unitarian Christianity.

HERE then are Five Points of Christianity, considered as a system of positive religious doctrine, viz.:—First: The truth of the Moral Perceptions in Man—not as the degenerate Churches of our day teach, their pravity and blindness; secondly: the Moral Perfection of the Character of God—in opposition to the doctrine of his Arbitrary Decrees and Self-will; thirdly: the Natural awakening of the Divine Spirit within us—rather than its Preternatural Communication from without; fourthly: Christ, the pure Image and highest revelation of the Eternal Father—not his Victim and his Contrast; fiftly: a Universal Immortality after the model of Christ's heavenly life—an immortality not of capricious and select salvation, with unimaginable torment as the general lot, but for all a life of spiritual development, of retribution, of restoration.

(From *Five Points of Christian Faith.*)

M.B.

Notes and News.

The Annual Meetings of the Women's League at Essex Hall, May 22-23, included discussions on women's place in public life, and their new duties of citizenship. Miss E. R. Lee, B.A., conducted a service; reports from branches were received, and the usual annual business was transacted. Miss Mitchell urged more co-operation in the Fellowship work, and Mrs. Blake Odgers presided.

The Manchester Scholars' Whit-Sunday Festival in Cross Street Chapel was again a great success, and attended by a large assemblage.

Sales of Work: St. Helens, proceeds £70; Mottram, £204; Dewsbury, £210; N. Shore, Blackpool, £105.

MINISTERIAL CHANGES: Mr. E. A. Smith, B.Sc., Manchester College, Oxford, is appointed minister of Styal and Dean Row Chapels; Rev. A. O. Broadley, late of the Bible Christian Church, Salford, has been welcomed as minister, Halliwell Road Unitarian Church, Bolton; Rev. M. B. Skelland has received public farewell and presentation at Ross Street, Glasgow, and been welcomed into the ministry of the St. Saviourgate Unitarian Chapel, York; Rev. Simon Jones, B.A., Swansea, is appointed minister of High Pavement Chapel, Nottingham; Rev. S. T. Pagesmith, late of Kirkcaldy, is appointed to High Street Chapel, Warwick; Rev. T. Munn has had public farewell and presentation at Padiham, and been welcomed into his new ministry at Brixton, London; Rev. C. Biggins, B.A., B.D., Todmorden, has been liberated for service with the R.A.M.C. in France; and Rev. C. E. Reed, of Mossley, with the Y.M.C.A.; Rev. Chas. Travers has closed his ministry at Ashton-under-Lyne, Rev. J. C. Ballantyne has had public farewell at High Pavement, Nottingham, and presentation; Rev. A. Cobden Smith, of Leeds, is appointed minister Chapel Lane Chapel, Bradford; Mr. H. V. Salmon, Manchester College, Oxford, is appointed minister, Narborough Road F.C. Church, Leicester.

DEATHS: Mr. E. H. Higginson, Melbourne, May 17th, 66; Miss Margaret Davison, Regent's Park, London, May 19th, 89; Miss Margaret Evans, of Chester, May 19th, at Prestbury, 80; Miss M. J. Upton, sister of Rev. C. B. Upton, Littlemore, Oxford, May 31st, 83; Mrs. Foster Watson, London, May 30th; Mrs. J. R. Owen, Huddersfield, June 4th, 81; Mr. S. D. Welch, Fortis Green, London, June 4th, 78; Rev. Dr. James Drummond, Oxford, June 13th, 83; Jessie Caroline, wife of Rev. Rudolf Davis, Gloucester, June 16th; Mrs. Richard Webb, of Manchester, at Lytham, June 17th, 88; Rev. Dr. Chas. Hargrove, M.A., London, June 20th, 78; Capt. C. R. Lupton, D.S.C., R.A.F., of Leeds, killed in France, May 9th, 19; Pte. W. H. Kitson, of Leeds, died of wounds in France, May 8th; Rev. Dr. M. J. Savage, Boston, Mass., U.S.A., May 22nd, 77

To Men and Women on War Service.

Motto: FOR GOD AND HUMANITY.

DEAR COMRADES,—Whether you are at the front or not you know what a terrible thing this war is. Those who are in the firing line see with their own eyes the most awful butchery of human bodies that this world has ever witnessed. Some people at home who merely read of what is going on say they have lost faith in God and in Religion. But surely that is not so with you. The men and women at the front are not less religious, but more. They think more deeply about it, and feel the need of religion more acutely. Why should anyone lose faith in God or Religion because of this war? The war has happened because there was too little of religion. It is the result of utter indifference to religious principle and towards God. It is not God, but man who has made the war; it is childish to blame God for man's sin, as it is impossible for man to become God-like except by his own free choice. If God made it impossible for man to do wrong or to make a mistake it would then be just the same as making man into a marionette which could only move as the strings are pulled.

You who are in the trenches or in camp, or hospital or munition works, or any other war service impressed with the dreadful horrors of war, be assured that God is Right and that the men who made the war are responsible for it. Do not forget that Religion means Righteousness between man and man, between nation and nation, and from man toward God. Had this righteousness been the guiding motive there had been no war. The terrible conflict has happened through the ignoring of religion.

Your faith in Right, in Religion, in God ought not to be in danger. The great need for more practical righteousness everywhere should strengthen that faith. Indeed Religion supplies the inspiration to Duty, and the truest consolation in difficulty and trouble. God is our refuge and strength and a very present help.

Whatever happens you are in God's keeping. You can never be lost to Him. He will do what is right by you and with all men. Your dear ones at home are ever thinking the best things of you, and their prayers are with you night and day. May God's blessing be ever upon you just where you are!

—ED.

"A Paid Servant."

Right away in an isolated corner of the province there was situated an old Chapel in which a congregation of Unitarians worshipped. There was also a Sunday School attached to the Chapel attended by village children mainly of the Unitarian households.

It was wonderful how these people kept their chapel and school going as they were all comparatively poor people. But they loved the place; they worked heartily for it; they attended the services regularly and gave into the collection box according to their means. But they had many ways of raising money: One of them was just this—There were two principal Anniversaries each year; the members put by something every week at home in what they called "God's Purse," as saving ready for the anniversary time when they were each able to contribute the large sum—for them—of accumulated savings to the day's collections. They were eager to make a record collection when each anniversary came round, and the consequence was that the anniversary collections were surprisingly large for such a body of people. And they were proud of the doing of it. They said that it was well worth while. The training their children received at Sunday School and Chapel they considered to be a grand preparation for their future and a blessed protection and safeguard against the difficulties and temptations of life; and then there was the help, the encouragement, and the inspiration they all received from the Sunday services, the comfort in worship in time of trouble and sorrow, and the joy of mutual fellowship. These benefits they valued as the most precious things in life and worth all they could give, and it was the finest possible investment.

Now, amongst these devoted worshippers there were three paid church officers upon whom more depended than upon any others. If they were careless in their duty things would go wrong altogether. If they were not men of good and reliable character the whole church might soon be at "sixes and sevens." But they were faithful men. They did all that they were paid to do and as much again: The Minister, the Organist, who was also choirmaster, and the Caretaker.

A new family named Lauder came into the village and joined this church. After they had been connected some time Mr. Lauder said to another member:

"I'm astonished at the way things are done here. Look at the choirmaster, how he works, always busy preparing something for special services. And then see how beautifully clean Mr. Lane keeps the chapel and the School, everything as clean as a new pin."

"Ah, that's true enough," was the rejoinder. "But you know, Mr. Lane is a paid servant."

"Paid servant" do you say? Why, he is much more than that. A man that is only a paid servant and does no more than he is paid for and perhaps as little as he can of that,—well, we know what sort of man that is. But Mr. Lane is much more than that. Whatever his salary may be he evidently does not think of that, for he helps in everything and seems never tired of doing all he can."

"Yes, you're right. He does a lot that he is not paid for. I don't know what we should do without him."

"May I ask what pay he gets" asked Mr. Lauder.

"Oh, just ten pounds a year."

"Ten pounds a year!" exclaimed Mr. Lauder in surprise; "only that indeed. And you call him a 'paid servant." The salary is a wretched acknowledgment of services worth four times that amount, and perhaps he gets no acknowledgment not even a word of thanks for all that he does over and above what he is paid for. But surely the members pass a vote of thanks to him at their annual meeting."

"No, I cannot say that they do," was the reply. "It is never thought of."

"Well, I am surprised. I cannot understand how a Christian congregation can receive such devoted service, most of it over and above what he is paid for, and not express thanks or appreciation for it."

"Oh, we do give him a word of praise often about the sweetness and cleanliness of the Chapel and School."

"I should think you do. And he deserves every word of it. His example is a perpetual inspiration along with that of the organist and of the minister. They are 'paid servants' too, and though they more than do their 'duty,' I suppose they get no vote of thanks."

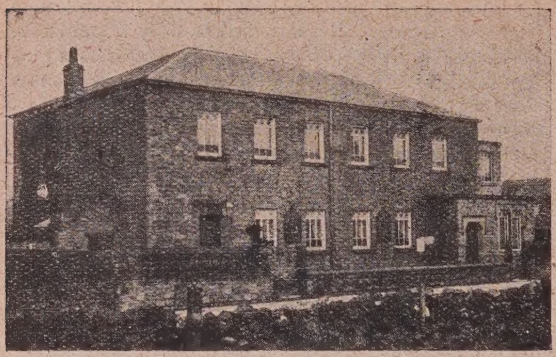
"I don't think they do, though we do think all the world of them."

"Well, I know they do much more for you than many congregations get from their 'paid servants.' Much of what they do for the church is priceless, and cannot be paid for in money."

"Ah, you're right. I'm afraid we take it all as a matter of course without thinking how different it would be for the church if they were like some men in similar positions in other churches, who are found to be unworkable and who are sources of discord and disruption rather than of help."

"I don't think," said Mr. Lauder "that we should take it all so much for granted. It is the second mile that counts more in serving one another. This is what Jesus meant when he spoke of being required to go one mile only and going two instead."

Mottram Chapel.



This is Mottram Chapel, where the Editor is Minister for the second time. It is a very plain looking building. The following historical particulars have been published in a recent appeal issued by the Chapel Committee:

"After being some time without a resident Minister, and just when affairs had reached a most critical stage, we secured the services of our former minister, the Rev. H. Bodell Smith under whose care our church prospered in the years 1902-10. Mr. Smith consented to spend a second period of service with us and began his present ministry on June 1st last year. With this settlement came new hope into our work; our financial position improved; our membership for 1918 is nearly double that of 1917; and both Church and Sunday School, with various connected institutions, have gained in healthy activity and new life. But this is a village church; the congregation consists wholly of weekly-wage earners. The Church has to be assisted by grants from the East Cheshire Christian Union, and from the Sustentation Fund to maintain a settled minister. The work of the congregation and minister would be considerably lightened if the burden of debt could be removed, and the future of the Church made more secure financially and otherwise.

The history of our church is of peculiar interest and justifies all the efforts we can make to permanently maintain its existence. It was first established as Wesleyan, 1791; became Methodist New Connexion, 1797; seceded from the M.N.C. 1841, called itself a society of "Christian Brethren," rejecting fixed and final creeds; found itself Unitarian, 1845; left the old M.N.C. Chapel, Stalybridge Road, and opened the present Hyde Road Chapel, 1846, with the generous assistance of Mr. Edmund Potter, of Dinting, Mr. Thomas Ashton, of Hyde, and other influential Unitarians. Members of this Church were founders of the Glossop Unitarian Church; other members started the Unitarian Church at Denton; some of its members founded the Mottram and Hollingworth Co-operative Society at a meeting in our Schoolroom. Its early Hyde Road workers included Thomas Barlow, the Longdendale poet, who was superintendent of the Sunday School; John Duckworth, afterwards Mayor of Bury; Wm. Watts, the Sheffield Waterworks Engineer; Robert Stuart Redfern, who afterwards became a Unitarian minister; Wright Booth, afterwards of Glossop; and others of notable public service. A church with such a history is well worth preserving. It has exercised and is still exerting a wholesome influence upon the life of Mottram and neighbourhood, and we feel that it is for the good of the whole community, and in the best interests of our Faith and denomination that this church should be kept alive and that our neighbours and denominational friends would not willingly allow its work to cease and its doors to be closed."

The Sale of Work was held, June 6 and 8, and realised in sales £123 and subscriptions £81, total £204, which clears about £180 with expenses reckoned off—towards £350 needed. The effort is being continued. The Mottram friends thank all who have helped, and will gratefully acknowledge assistance from others in sympathy.

The Fellowship of the Church.

By REV. WILLIAM C. HALL, M.A.

How shall we persuade men and women to become members of our Unitarian Churches? Before I give a partial answer, let me say that I am not content, as are some of my brethren, to regard our denomination as a "movement"; to me it is a Church, a Church of Churches, offering both less and more than other denominations, less ecclesiasticism and more liberty. Perhaps there is needed in many cases a clearer understanding of what is involved in membership. On the part of the new member certain obligations are supposed: the acceptance of common principles or beliefs, the pledge of common service, the payment of a pew-rent or subscription. On the part of the Church there are granted certain rights and privileges: a vote in congregational business, a voice in the ordering of general affairs, participation in all services and meetings, etc. But most of these things are little when compared with the great thing a Church has to offer, namely, Fellowship.

The members of a Church say to one who would be, or ought to be, of their number: "Come in, and we will be friends together; and out of our friendship shall spring service to one another, service to others who will take what we together are able to give, and service to God in all our service,—service to truth and goodness, and to holiness that has truth in all its mind and goodness in all its heart."

Is that all? No. The Church, which is not a new thing every week or from every annual

meeting, but the continuous membership of men and women united in intellectual and religious sympathy, says, "Come in, and in me you shall have fellowship with the dead, the living, and them that are to come; in me you shall find the congregation of the past, the present, the future, of men and women who through the ages are brought together and bound together by the spirit of a common faith." We want in the Church the sense of its continuous life, and of the communion in which are associated all who have been admitted into it and have been faithful in its fellowship. And we ought to come to its services not merely for the word we shall hear and the formal adoration in which we shall bend before God—for the song of praise which is so small a thing to raise to God in return for His great mercies, and for the prayer we make for what we are conscious we need—but in attestation to our fellowship, and for the better realization of the spiritual company to which with mind and heart we belong.

Nat. Unitarian Temperance Association.

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TEMPERANCE REFORM.

THE scarcity of paper made it necessary to curtail the reports of the speeches at Essex Hall during Whit-week, and the briefest reference was made to Dr. Carpenter's address as President of the N.U.T.A. There seems, however, to be sympathy between it and the address of the Rev. W. G. Tarrant in his protest against the narrowness of vision of the typical advocates of teetotalism. The President expressed his conviction that State Purchase is the best way to lead to the complete reform which we desire in regard to the drinking habit. Note the words, "Complete Reform." In our last month's article we plead for the unity of religious people and politicians in this work of temperance reform, and we are glad to have this Essex Hall contribution to the idea. As Mr. Tarrant said, let us work for the cause of temperance because we wish to serve the good of humanity. Some of us are prejudiced against State Purchase perhaps by the fear of participation in the trade we detest, as purveyors of intoxicating drink. But State Purchase is to be the means to the end,—the abolition of the evils of intemperance. It seems to be necessary to roll the barrels out of the road in order to clear the way for the emancipation of the people who are enslaved by drink. If the barrels belong to us we can do it with more right and ease, no vested interests will have power to hinder us. Has not this method Scripture warrant? Did not the prophet plead—Prepare ye the way of the Lord, make straight a highway for our God Let us not anticipate the bugbear of unclean hands, or if we do, let us acknowledge the necessity in order to have a clean house. The cost of purchase! What does that matter when we can spend millions on unproductive wars? There is no consistency in the objection. Is any price too high to pay for such a glorious consummation of our ideals and hopes? It will pay, even if we lose every penny. But we shall not lose the money. Think of the diversion of all the wasted wealth into more productive industries! Think of the salvation of human lives, of the increased comfort in the homes of the poor made so by drink, of the open roads to mental, moral and spiritual life that will be created.

State Purchase, State Control, State Liberation —why not? Mind you, there are other things to be added. The State control must be democratic. We must not leave it in the hands of civil servants to create new vested interests. And we are looking forward, are we not? to a reformed House of Commons as well as House of Lords. If the signs of the times mean what we think they mean, in the next election, the will of the people will prevail. We come back then to the old argument personal influence by Christian people in moulding character, making sure that the will of the people will be the Divine Will in our National life. Teachers and Band of Hope workers, preachers and Church, politicians, putting your religion into your politics let us all work for Temperance because we wish to serve the good of humanity.

—R.N.

Seek the Best.

Seek for the best that ever went
Before your eyes and claimed your heart;
Ask for the whole, nor be content
If life should offer but a part.

Fight for the hope that seems too great
For this world's granting; give the lie
To lips that preach a lesser fate,
And bid you let your passion die.

Welcome the strife; refuse the rest
That only comes to lowered eyes;
Press toward yon far white mountain crest
That holds communion with the skies.

Go lonely through long, strenuous years,
Rather than join the lower brood
Who slay life's hopes to hush its fears,
And dare not face its solitude.

For this is life—to love the light,
To see the best, to ask for all,
To seek a city out of sight,
In spite of failure and of fall.

Literature.

"Transactions of the Unitarian Historical Society," Part 2, Vol. I., May, 1918. The Lindsey Press, 5, Essex Street, Strand, London, W.C. 2, 5s., to subscribers.

"The Coming Dawn," a War Authology in prose and verse, by Theodora Thompson; John Lane, The Bodley Head, London, W. 1, 5s. "The Glory of the Trenches," by Coningsby Dawson, 3s. 6d. net, same publisher.

These "Transactions" of the Unitarian Historical Society contain some very valuable and informing contributions to the history of our particular branch of Nonconformity. The Rev. Dr. Powicke, a Congregationalist, writes sympathetically an "Apology for the Nonconformist Arians of the 18th Century"; in a second and concluding paper on "The Old Nonconformity at Norton, Derbyshire," by Rev. C. J. Street, M.A., LL.B., there is much interesting matter concerning the Shore family, to which Florence Nightingale belonged on her paternal side; the Rev. R. J. Jones, M.A., tells of "The Origin and History of the Old Meeting House, Aberdare"; "The Deeds of Westgate Chapel, Lewes," is the title of an article by Mr. R. M. Montgomery, K.C.; the Editor, Rev. W. H. Burgess, B.A., gives from the contents of "The Church Book of the General Baptist Church at Turner's Hill and Horley" much that is quaint and curious concerning church government, discipline, doctrine, and ceremonies; and not the least serviceable is a somewhat lengthy paper on "An Historical Legal Decision" of 1917 in the House of Lords, which frees religious opinion and the dissemination of unorthodox religious and theological views from the fetters of the law. There are also some Notes and Queres, followed by information about the Unitarian Historical Society.

In "The Coming Dawn" there are choice selections gleaned from "many of the thinking men of the day on the meaning and outcome of the war"—"to correct the pessimistic, pacifist attitude, so detrimental to all real progress and freedom." The book is dedicated to President Wilson; some of the selections are gathered from Unitarian sources, inculding Drs. J. Martineau, Estlin Carpenter, L. P. Jacks, and Revs. W. H. Drummond, H. E. Dowson, H. Gow, W. Whitaker, and J. Wood. All are classified under appropriate headings, and they are sure to be helpful "as a much-needed tonic for depression and war-weariness."

Coningsby Dawson in "The Glory of the Trenches" adds to an already abundant output of volumes from his pen. His popularity as a writer is evident from the fact that his book, "Khaki Courage," has had a circulation of over 100,000 copies in the United States alone, and another, "Out to Win," has an edition of 50,000 copies in that country. The volume under notice is optimistic in tone, as its title indcates. The British soldier is described from actual experiences at the front by one who himself has shared them. The concluding paragraph of the book is as follows:

"The religion of the trenches is not a religion which analyses God with impertinent speculations. It isn't a religion which takes up much of His time. It's a religion which teaches men to carry on stoutly and to say: 'I've tried to do my bit as best I know how. I expect God knows it. If I 'go west' to-day, He'll remember that—remember how I never let a pal down and how I played the game. So I guess He'll forget about my sins, and take me to Himself.'

"That is the simple religion of the trenches as I have learnt it—a religion not without glory: to carry on as bravely as you know how, and to trust God without worrying Him."

Miss Maude Royden, co-pastor of the London City Temple, was the preacher at Hope Street Unitarian Church, Liverpool, on Whit-Sunday to a crowded congregation.

Todmorden Unitarians have lost five old scholars recently killed in war service; the Dob Lane Chapel, Failsworth, Manchester, Roll of Honour now reaches 211.

The Unitarian cause in Kingston, Jamaica, is winning increasing respect and support. Everyone speaks well of its minister, Rev. E. Ethelred Brown.

Anniversary collections are recorded as on the upgrade at Mottram £20, Pendleton £20, Newchurch £103, Oldham £50.

Two members of the Bury Chesham Unitarian Church have recently won military distinction.

The Annual Meetings of the S. Cheshire Association of Churches at Shrewsbury, May 20, were most successful. Rev. Dr. Carpenter was the preacher, and he also delivered an address on "Our Churches After the War."

A United Methodist minister, Rev. A. G. Goodwin, of Hollingworth, conducted a flower service for the Mottram Unitarians, June 23rd.

The Auckland Unitarian Church, N.Z., has given 42 men to war service.

The degree of Doctor of Science of Manchester University has been won by Mr. E. W. Smith, M.Sc., F.I.C., Chief Chemist, Birmingham City Gas Department, and son of Rev. H. Bodell Smith, Mottram.

The deaths of two such eminent Unitarians as the Rev. Dr. James Drummond and Rev. Dr. Chas. Hargrove are felt with widespread regret. Their passing on leaves great gaps in our movement. But we are grateful for their unique services to free Christianity.

The old authorities in religion are like the old despotisms in government. They are making frantic efforts to hold their places in the world. But if they are not utterly doomed to extinction, then are the masses of the people doomed to religious and political servitude.

For the Children.

By REV. H. FISHER SHORT.

SOMETHING THAT IS CHEAP.

"Half-a-pound o' tuppenny rice,
Half-a-pound o' treacle;
That's the way the money goes,
Pop goes the weasel!"

My Dear Little Friends,—

As I sat wondering how to write to you about the old rhyme above and the sentence above that, I had a kind of a sort of a vision. In my mind's eye, as Hamlet said, I saw a group of my little readers and found myself asking them a riddle. It was this. "What is it that is cheap when everything else is dear?" Like a shot came an answer from a boy with mischief sparkling in his merry eyes. "Why, good advice, of course!" A clever answer, but not the one I wanted. Then, a little maid with a sweetly tender face, said "Mother love." A beautiful answer, and beautifully true; but not the one I wanted. Then an older girl spoke; and I almost wish she hadn't. She had big grave eyes and spoke very quietly. Her answer was "Life." She was thinking of millions of graves where brave young hearts lie still. It was sadly too true, at all events just now, but not the answer I wanted.

You would never guess what I was thinking of, indeed, many grown-ups would have to "give it up"; so I will tell you. "Money is cheap when everything else is dear." No, it isn't a new joke; it is a very old fact. To-day it is a very serious fact. That's a puzzler, isn't it But you will see what I mean in a twinkling. You may have heard that working people are earning high wages. An iron-master told me the other day that some of his workmen are receiving 50 pounds a week. That amounts to £2,600 a year! Very, very few workmen get as much as that; but a very large number are receiving from five to ten pounds a week. That proves that money is cheap. Let me show you how, from something you do for mother. Sometimes she sends you to the grocer's for half a pound of rice. What do you pay for it Twopence or threepence. Very well, Now notice very carefully. Before the war there was "tuppenny rice"; to-day, there is no such thing. Then, money cost more than it does now. "But money isn't bought and sold" you may say. It is though, and that is something even men and women overlook. Why, you sell money yourselves. When you buy rice you sell money, and when the grocer sells rice he buys money. And as it is in the shop, so it is in the iron-works. The master sells money to the workman and the workman sells work to the master. When, therefore, rice is dear, that is, when it is fourpence a pound instead of twopence, money is cheap. The shopman buys four pennies with one pound of rice. Before the war he could buy only two pennies with one pound of rice. So it is with the workman. He sells his work and buys wages. If, with a week's work, he can buy ten pounds instead of the three or four pounds, he used to buy at the same price, it must be plain to the smallest boy or girl who can do sums that when work—or rice—is dear money must be cheap. This will be new and strange to you; but if you grasp and remember it, it will help you to understand a thousand things when you enter the big grown-up world of life and business.

There was something else I wanted to say, but my space is filled. So, like the story-teller, I must say, "To be continued in our next." Until then, and always,—Yours right heartily,

H. FISHER SHORT.

THE CHRISTIAN LIFE

—AND—

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"An Apology for the English Arians," Dr. Powicke.
"Deeds of the Westgate Chapel, Lewes," R. M. Montgomery, K.C.
"Nonconformity at Norton" (il). Rev. C. J. Street, M.A.
"The Old Meeting, Aberdare," Rev. R. J. Jones, M.A.
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